

THE
CHRISTIAN INTELLIGENCER,

AND
GOSPEL ADVOCATE,

DEVOTED TO
THEORETICAL AND PRACTICAL RELIGION.

EDITED BY
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INTRODUCTION.

SUBSCRIBERS for this volume of the **CHRISTIAN INTELLIGENCER**, who did not read the first, will expect some observations, explanatory of the course which we mean to pursue, in the promulgation and defence of our doctrine. For the satisfaction of the candid, it need only be observed, that a principal object in publishing and maintaining the truth, is, to excite in the believer, supreme love to God, and a corresponding benevolence of feeling towards his fellow-creatures. The beloved disciple, says, "We love him, because he first loved us," and, "If he so loved us, we ought also to love one another." However unsuccessful we may be, it is the sincere design of the editor, to admit nothing into the columns of this publication, but what shall have a tendency to exalt the character of God, and influence the reader to obey his commandments. This will be a sufficient justification for our frequent remarks on Calvinism, which we believe to be a learned stigma to the religion of Jesus, calculated to dishonor our heavenly Father, and injure many of his rational

offspring. Those who imagine we are at war with men, wielding weapons against flesh and blood, are wholly mistaken. We have no hostile feelings against those whose doctrines we refute; nor do we entertain inimical designs, towards malignant foes. Liberal and rational christians, who maintain the PATERNAL character of God, have not been opposed in the Christian Intelligencer. That we have, *in all instances*, observed the directions of an apostle, "in meekness instructing those who oppose themselves," is not pretended; and humiliating as the pride of man may consider it, we are willing to improve on past experience, and be able to say, "I am wiser to-day, than I was yesterday." It must be recollected, however, that it is impossible to expose some errors, without involving, in some degree, the reputation of the errorists. Having an equal right with others, to decide between truth and falsehood, we shall make such remarks on any author's doctrine, as we deem useful and fair, and justified by scripture and reason. If our arguments are indefensible, our columns are open for the opponent to refute them.

Candid readers, whose minds are enlightened with liberal principles, will not be offended at our determination to maintain independence and freedom of discussion. The self-styled Orthodox divines take the utmost liberty, in reprobating and anathematizing all denominations, who essentially disagree with them in sentiments; and unless we submit, gravely acknowledging *they mean well*, many people accuse us of irreligion and irreverence. When they produce credentials for "lording it over God's heritage," we will humbly kiss the rod of insult, and let them heap the opprobrium of "libertinès" and "latitudinarians," "liars" and "Judases," on *Unitarians, Friends and Universalists*, with impunity. But, be the opinion of others as it may, as long as this publication is continued by the present editor, unless those credentials are produced, we shall endeavor to convince them, that since neither a sense of propriety, nor the fear of "judgment to come," constrains them to treat us with civility and decorum, we shall arraign them at the tribunal of public opinion.

Actuated by the purest motives, and devoted to the public good, it will be our privilege, occasionally to pluck a feather from the wing of the Orthodox divines, as they are fluttering over the heads of the people, to record the certainty and rapidity of their fall.

The addition to the title, "GOSPEL ADVOCATE," denotes, that the gospel of the Son of God will be boldly defended, according to our best understanding of the scriptures. For reasons too numerous to be mentioned, it was thought expedient to have the numbers issued, as usual, quarterly. The favors of correspondents are respectfully solicited, as was expressed in the prospectus. Serious and important essays, designed for theoretical and practical improvement, of reasonable length, will be inserted. The formation of new societies, erection of houses for public worship, success in the administration of the word, obituary notices, and other interesting intelligence, will be cheerfully published. In a word, whatever may glorify God in the promotion of human felicity, we shall proclaim "upon the house top."

LIFE AND IMMORTALITY.

And hath brought life and immortality to light through the gospel.

II. TIMOTHY I. 10.

The intelligence which is communicated through the gospel, is incomparably glorious. It is not only GOOD NEWS OR GLAD TIDINGS, but it imparts to the believer a fulness of joy. The gospel reveals news of a peculiar description. Much intelligence may be communicated that is new, good, and joyful, and yet, fall infinitely short of being the gospel of the Son of God. That intelligence, which, by way of distinction, is denominated GOOD NEWS OF GREAT JOY, has relation to one point, in the great system of revelation, which ought to be fully understood. It is the annunciation of one great and infinitely interesting TRUTH, immediately connected with which, are a variety of circumstances, depending on it, for their relative use and importance.

It is the grand centre to which they all converge ; the focus where they meet and harmonize, reflecting on a world, the light and radiance of Heaven. *The declaration of life and immortality is the TRUTH to which we allude.* It is the doctrine of the Son of God, the Saviour of the world, announcing the certainty of our future, conscious, blissful and continued existence, beyond the grave. This we declare to be intelligence, incomparable and all glorious, and never safely asserted, but in connexion with the *mediation of the Redeemer of sinners.* Jesus is the only name under heaven, through whom this marvellous truth can be proclaimed. Conceited mortals may boast of the individual possession of an immortal principle, which bids defiance to dissolution ; but it is no less useful than humiliating to consider that the acknowledgment of that, would by no means evince the doctrine of individual, happy and perpetual existence. According to that hypothesis, the immortal principle existed in eternity, *before time with us*, without personal consciousness ; and it may also exist to eternity, after we leave the world, in the same unconscious situation. As the body returns to the earth, and is, as it was, before its organization, so the spirit may return to God and remain forever without personal existence. Being an emanation from the eternal source of life, it may again mingle in the boundless splendor of immortality, or, like a particle of water from an immeasurable fountain, be again received to its capacious bosom, and lost in the ocean from which it was exhaled. From this mode of reasoning we arrive at no fairer conclusions, that we shall possess a susceptibility for happiness and glory in futurity, than that we were thus susceptible in all past eternity. The evidence goes too far, and, therefore, gives no support to the hypothesis.

From the volume of nature no adequate evidence can be adduced, to produce conviction in the doctrine of life and immortality.

The history of man, conducts us all finally to the same home, and leaves a world to slumber, in the re-

regions of the dead, forever. One generation after another rises in regular succession, the latter crowding the next former off the stage, as though anxious to exhibit their part in the strange and changeful drama of life. Not a solitary individual re-enters the world's theatre. All alike take their exit, and are unknown beneath the sun forever. Go to yonder grave-yard, where mortals slumber in the arms of death, and learn the only language of the tomb, the epitaph declaration that they *once lived*. Lettered stones and monuments are more instructive than the once living thousands whose memory they preserve from oblivion. All beside them is speechless as the chambers of eternal silence. No lingering spirits hover around their mouldering relics, whispering the intelligence of their present existence. Speechless is the gentle breeze that fans the verdant covering of the departed hero, philosopher, astronomer, theologian. The country for which they seem to embark, returns us no intelligence of their safe arrival. By the light of nature we follow them to the verge of time, and standing on the shore of a vast ocean, with exquisite anxiety we gaze till the last dreadful struggle is over, and we see them sink in the fathomless abyss. We feel our own feet sliding from the precarious bank on which we stand, and but a few suns more, and we shall be whelmed mid death's awful waves. The empire of the destroying angel is universal, including all nations, kindreds and tongues of the earth. He wields his bloody sceptre from north to south, from east to west, and at his command, nobles, princes, and monarchs bow to the dust. Statesmen, whose fame has been wafted to the four quarters of the wide world; orators, that have united the language of earth and heaven; conquerors, decked with proud laurels plucked from the fields of war; and all the dread tyrants, whose flinty compassions could never melt, while an individual remained unloaded with the iron chains of despotism, alike submit to the dominion of death; and in the sleep of the tomb, exhibit the emblem of perfect equality,

with the unnumbered multitude, whose *interests, feelings, liberties and lives* had been but toys and baubles in their hands. Cold are the lips, motionless the tongues, withered are the laurels and nerveless the arms, in the domain of death. Universal, irreparable and eternal are the devastations of death, while man is unblest with the Gospel.

The light, how glorious, then, which shines in the region of futurity. How gladdening the rays of hope beaming on the mind's eye from beyond the dark billows of that Jørdan. Hail, ye heralds of heaven, proclaiming the intelligence of the abolition of death and the redemption of a world. On the wing of inspiration we are borne back to the birth of time, when light first dawned in the wide and fathomless chaos, and man emerged from nonentity, to the enjoyment of perceptive, rational, active existence; and borne on the same pinions we fly forward, till time itself rests on the bosom of eternity, and all men awake from the slumbers of death, immortal in their existence and happy in their sphere, as the God whose impression they bear.—O, how transcendently glorious is this doctrine of the cross? Whose heart will not expand with rapture and gratitude, as we contemplate the glories of the risen Redeemer? The Life of the world did not see corruption, and the Prince of Peace was not left in the grave. It was not for himself alone, he arose from the *night of existence*, bursting the bands of the universal destroyer, and triumphing over all which bears the name of death. He had no separate interest, in leading the mighty conquerer, a captive at his car. He rises! and hell trembles, earth rejoices, and shouts of triumph reverberate in Heaven. **HE IS THE HEAD OF EVERY MAN.** If he arose not, there is no resurrection of the dead, and in this life, we have our only hope! But if the **HEAD** arose, not all the powers of earth and hades can retain his members in their dusty beds. At the sound of the last trump they will awake, and like a man rising from profound sleep, start into a new and perpetual

state of being, to the enjoyment of life and immortality brought to light through the gospel and the bliss of each individual, be a branch of the great vine of eternal life.

Who then will abandon the hopes of immortality, the light of the gospel, for the fantasies of human learning and the scintillations of philosophy? What reader will stop his ears to the songs of angels, and suddenly anticipate the eternal silence in the tomb of annihilation? If, to believe in the doctrine of Christ, be a delusion, O, how glorious! Who would not prefer a fiction, that holds up a burning lamp to cheer the future world, rather than a reality, fraught with darkness—destructive of the momentary joys of the present life, and for immortal glory, presenting the awful, and, frightful substitute of a BEAMLESS ETERNITY.

But, adored be God, the gospel is not a fiction; it is not a delusion. It is based on the immutable promises of God. It reveals truth coeval with the purpose of Heaven. The herald of eternal Peace was ordained above the clouds, and under the commission and seal of Omnipotence, proclaimed glad tidings of great joy to all people, peace on earth, good will toward men. This declaration was the voice of him, whose benevolence is broader than the earth and his mercy higher than the heavens. The salvation by the gospel is as universal as the devastations of sin and death, and eternal as the pleasure of God. To every fallen creature in the wide world, it brings life and immortality. Through God's tender-mercy whereby we have already been visited by the day spring from on high, we look for a crown, incorruptible and undefiled, and that fadeth not away.

ORIGINAL ANECDOTE.

A Calvinistic clergyman in New-England, after having for a number of years, administered *the five points* without opposition, was alarmed to find the infallibility of orthodoxy called in question. Faithful to the duties of a watchman for souls, he sound-

ed an early alarm. Repeatedly and affectionately warning his people of the evils which were approaching, he endeavored to impress them with a sense of their danger; but all his efforts were ineffectual, and an influx of heterodoxies drank up all his quietude. Among others, the doctrine of universal grace and salvation got footing, and was cordially embraced by several of the most intelligent and influential characters of the town. The dear man of God felt it his duty to speak against this most damnable of all heresies in every place. His feeling heart, touched by the tender spirit of compassion, deeply sympathized with miserable sinners, and he trembled lest the poor *reprobates* should be *lost* forever. In the pulpit, and in his ministrations from house to house, to which he felt himself wonderfully stirred up, he solemnly denounced this doctrine as a sheer delusion of the devil, and a certain instrument of eternal *death* to millions of precious, *immortal* souls. In one of these warning visits, he happened to admonish a daughter of Eve, whose tongue approached very near to perpetual motion. She was not to be intimidated by a sanctimonious aspect, nor yet by a shower of words. With a limber lip, she defended the doctrine of "the common Salvation," by cogent arguments and ready quotations from "the record which God hath given of his son;" and in glowing language, painted the gigantic absurdities and the chilling horrors in the Calvinistic sentiment of reprobation. With characteristic fluency, she expatiated largely on the partiality, the injustice, and the unbounded cruelty of this terrible tradition; and also marked with precision, its obvious dissonance to the revealed character of God, the ministry of Jesus, the genius of the gospel, and all the generous sentiments and sympathies of the human heart; and especially, to its fine sensibilities when "born again by the word of God, which liveth and abideth forever."

After a variety of clerical manœuvres, and fruitless attempts to shake the faith of his fair antagonist, or to vindicate the truth of his own, the disappointed man, folded up his arms, assumed a more gloomy visage, heaved a mournful sigh, and uttering a groan that perfectly comported with the horror of his sentiments, observed,—well, *if I were a reprobate*, I should wish to *know* it. Wish to *know* it? hastily rejoined the lady. Were *I* one, I should wish to be *ignorant* of it to *all eternity*. Why, my dear sir, should you wish to *know* it, were you a *reprobate*?

O, replied the clergyman, if I *knew* it, I might *possibly escape* !!!

REMARKS.

Though we pity the frailty of this orthodox brother, we can scarcely avoid smiling at his monstrous absurdities. Some, perhaps, may question whether human nature, in its deepest humiliation, can be so weak as the above represents it, and therefore, doubt the truth of the story. But even admitting that this anecdote is not founded in fact, for the truth of which, though we believe it, we cannot positively vouch, it still exhibits an exact specimen of Calvinistic consistency. This tissue of weakness and folly is, in substance, daily reiterated by the devotees of orthodoxy. It requires but a moderate share of understanding, to perceive, that if almighty God has, by an irrevocable decree, arbitrarily predestined a portion of mankind to endless blessedness, and the residue to interminable damnation, no combination of events can effectuate the least imaginable alteration, against the one, or in favor of the other. With respect to the future condition of either class, no real danger can possibly exist. The simple admission of this, would jeopardize the whole system, and jostle the very foundation of it out of place. There is no more danger in this case, than there is that immutability will become capricious, or that omnipotence will degenerate into a weakness incapable of effecting its designs.

Indeed, the oracle of Calvinism unqualifiedly affirms, that the number both of the elect and the reprobate is definite, and can neither be augmented nor diminished. Some more modern summaries of doctrine assert, that the Deity decreed, from all eternity, not only *how many*, but *who* of the human family *should be saved* and *who damned*. But notwithstanding these unequivocal asseverations, the moment a sentiment is introduced, which does not quadrate with the fundamental articles of Calvinism, our ears are stunned with the cry of *danger to souls*. Sigh mimmicks sigh, and groans echo to groans, on every side. Precious souls will be ruined forever, and poor sinners will be hurried headlong to eternal perdition! But if Calvinism be true, what cause

of alarm is there in the prevalency of error? With respect to the future state of man, what danger is there in the spread of Arminianism, Universalism, Deism or even Atheism? Can any or all of these reverse the ancient and unalterable decree of election and reprobation? Can they

Snatch from his hand the balance and the rod?
Rejudge his justice, be the God of God?"

Were there no heresies in the world, could *more* than the elect be *saved*? or *less* than the reprobate be *damned*? No: The number of each is definite, and can neither be increased nor diminished. With the utmost prevalency of all supposable errors and heresies, can any of the *elect* be *lost*? or if they be suppressed, can any of the *reprobates* be *saved*? No: The number of each is definite, and can neither be increased nor diminished. Then there is no danger. God's chosen are safely sailing, mid the tempest of time, to the haven of endless rest and glory; and those, who were passed by, in the decree of election, are dashing through the storms of the world to the port of interminable woe, to which they were *destined*, from eternity by the *sovereign will* of Almighty God. If every individual of the whole Adamic family were a believer in the Calvinistic formulary, not *one more* would be saved, nor *one less* lost, than will be, with the present variety of varient sentiments in full operation. "He that hath an ear to hear let him hear." That many conscientiously believe in the doctrines of predestination, election, and reprobation, the writer does not question; but to believe in these, and still pretend there is alarming danger in opposite theoretic opinions, with respect to a future state, exhibits either pitiable stupidity or contemptible hypocrisy.

S—

FOR THE CHRISTIAN INTELLIGENCER.
AN EXAMINATION INTO THE PRIMITIVE ACCEPTATION
OF THE WORD HERESY.

REV. SIR—It is a fact, of which the Christian Commonwealth has long been sensible, that the word *heresy*

with its derivations, and in its modern signification, has been made a vehicle of conveying to the tender sensibilities, of many an honest Christian, much contumely; and in many instances actual sufferings. It is not a little to be regretted that ignorance should so generally have maintained her dominion, as to render what in its origin and distinct application, is a harmless term, an instrument of abuse. Did such as denominate others as being *heretics*, who have the misfortune to differ from them in matters of religious faith, know the *true* signification of the term and intend its just expression, Christian charity would still be mutually reciprocated both by the accuser and the accused. It was a motto of King Edward III. and the truth of which I have often admired, "*Honi soit qui maly pense.*"* He, who intends to *condemn* unjustly though he ignorantly employs a phraseology which *acquits*, is equally as guilty of an evil as is he who well understands, and correctly applies his denunciations.

HERESY is from the Greek AIREO, I chuse. It has by no means any thing of that odious import which has been attached to it by modern ecclesiastics. With the ancients, among whom we reckon the Apostles, and early Christian Fathers, it only signified any peculiar opinion, dogma or sect, without conveying the idea of any reproach. It was indifferently used and applied either to a party approved or disapproved. In this sense we find in most of the Greek and Latin authors, the term applied. As for instance when Aurelius tells us of the heresy of the Strians of which sect he was a notorious supporter. And we frequently find the Epicurean heresy—the Peripatetic heresy, &c. mentioned by such ancient writers as belonged to those respective sects themselves.

In the historical part of the New-Testament, the word AIREISIS has the same signification. There we not unfrequently find the heresy of the Pharisees, of the Nazarenes, of the Sadducees, &c. when from the relation in

*Evil to him who evil thinks. ED.

which the words stand no intimation of opprobrious epithet can be gleaned. See Acts v. chap. 17 ver. "Then the high priest rose up and all they that were with him which is *airesis* (of the heresy) of the Sadducees," &c. Also chap. xv. 5. "But there arose up certain *airesis* (of the heresy) of the Pharisees, which believed," &c. In these two quotations the term *heresy* is used by the sacred writers merely for the sake of distinction.—There is not the most distant intimation of any design on the part of the writer to convey either censure or praise. Observe, likewise, Acts xxiv.—5, where Tertullus declaims before Annanias against Paul—"For we have found this man a pestilent fellow and a mover of sedition among all the Jews throughout the world, and a ringleader *airesis* (of the heresy or sect) of the Nazarenes, &c. Chap. xxviii.—22—"But we desire to hear of thee Paul what thou thinkest for as concerning this *airesis* we know that every where it is spoken against." Here again, as above, the word *heresy* is employed without the least intimation of reproach, but as we should speak indifferently of any sect or denomination. Lastly, Acts xxvi. chap. 5 v.—"After the straitest "*airesis*" of our religion I lived a Pharisee." In this quotation it is evidently the object of the Apostle to exalt the party or heresy to which he formerly belonged and to give that system the preference over every other system of Judaism, both as relates to soundness of doctrine and purity of morals.

It has been suggested by scholars in ancient divinity, that *airesis* has somewhat a different acceptation in the Epistles from the signification of the term in the historical part of the New-Testament. I acknowledge that there is sometimes a seeming distinction preserved in the Epistles. But this arises not from any real difference in the term *airesis*; it is from its *situation in the sentence* that its sense in the epistolary writings is made to vary. When the term is used with the proper name, by way of distinguishing one party from another, it conveys neither praise nor reproach. If

any thing praiseworthy or reprehensible is intended it is *not* suggested by the word *airesis itself* but by the words with which it *stands in construction*. Accordingly we often speak of a rigid sect or lenient one, a good or a bad airesis, party, &c.

Again—this term is not unfrequently applied to a denomination formed among a larger community. If the interests of the community do not require such a subdivision, it is made a charge of splitting into associations injurious to the common polity. And thus arises the difference in this word as it is used in the historical and epistolary parts of the New Testament. In the history the reference is always of the first kind, in the epistles it is generally of the second. But let it be remarked and remembered that in these last, the Apostles, St. Paul and St. Peter, (for the word is used by them two only) address themselves *solely to Christians*, and either reprehend them for, or warn them against forming into heresies among themselves, to the prejudice of the great and universal interests of the gospel.

So far from this terms being originally used in the odious sense with which it is understood now, it never could of itself convey the most distant approach to censure. And it is proper to apply the title *christian heretics* to individuals of the most pure faith and most unexceptionable morality.

The writer of this article has been induced to make these observations not to censure any particular party in Christendom, but from a conviction that this subject ought to be better understood. He would not wish to intimate the *ignorance* of men renowned for their critical researches into biblical literature; much less would he charge any with subverting the true acceptation of scripture language. If he errs it shall be on the side of charity, while he presumes that the subject has been *overlooked* or *unnoticed* by them; and where bitter invectives have been communicated in the word heresy, he imagines that it is owing more to ignorance, necessarily springing from such inattention, than to any evil intention where the knowledge was possessed.

When we, or any other denomination of Christians are *maliciously* charged with being heretics,* it little becomes us or them to take umbrage at the accusation, if made in *its true, primitive* acceptation and understanding; and if made through *ignorance* of its *proper force*, that the accuser rather should command our forgiveness and pity, than our resentment.

ORIGEN.

F*****N.

THE CUMBERLAND BAPTIST ASSOCIATION.

By the minutes of the Cumberland Baptist Association, for 1821, it appears that their numbers decreased, as a body. In the letter accompanying them, written by Rev. Mr. CHAPIN, of North-Yarmouth, there are many things worthy of particular attention. See the following:

"BELOVED BRETHREN:

We have great reason for mutual joy and gratitude, that we have been spared to see the close of another year. Since our last anniversary meeting, many of our companions in the kingdom and patience of Jesus Christ, have finished their course, and have received their crown of eternal glory. But, we, who survive them, must hold on our way, patiently bearing trials and labors, till we are called home to our final rest." In another place he says, "But now what *languor*, what *coldness*, what *deadness of soul* prevail among us." "But why hath God so long stayed the rains of his grace, and refused to water his weary heritage? Hath he shut up the bowels of his compassion? Hath he almost gathered in his *elect*? Or hath he forgotten to be gracious, and will he be merciful no more? No, brethren, the fault is ours. God is clear." "But what brother or sister can tell how much *their sins* have been concerned in drawing down the displeasure of heaven?" "Let each house and individual bewail their *own sins*." "Remember from whence *we have fallen*." "Unless we know our *loss* and our *sins*, we shall not feel any disposition to regain the former, or repent of the latter." "Here we see that *utter destruction* was threatened, in case they did not speedily repent."

*See Mr. Thurston's Sermon, delivered at Winthrop, April 12, 1821, in which the author tauntingly charges the believers in God's impartial benevolence unto salvation, with heresy in such a construction, that he evidently intends to have it understood as an unpardonable crime!

Although the letter is written in a pure and perspicuous style, and evinces much ability and good moral feeling, in the writer, we conceive it to be irreconcilable in itself, and with Mr. Chapin's religious creed. Errors of great and good men are the most dangerous, and should first be exposed.

1. If the assertion be correct that "many of our companions in the kingdom and patience of Jesus Christ, have received their crown of eternal glory," we ask, whether *the judgment*, with them, is not already passed? Will Mr. C. pretend that they have received their crown without knowing whether they shall forever retain it? If Paul has already received "the crown" which "the righteous judge was to give him in *that day*" of judgment, then it follows, that the judgment day is with him, passed. Of what use can it be to judge him, or those, again, who are already in possession of their crown of eternal glory?

2. If Mr. C. and his baptist brethren were *companions* of those who are crowned with glory, what great reason for joy and gratitude have they, that their lives are spared? Can it be possible that these brethren feel to rejoice, that instead of being "called home to their final rest" to be crowned with their companions in glory, that they have been spared to feel *languor, coldness and deadness of soul*; to be *guilty* of those *sins* which have provoked God to withhold the rains of his grace, to refuse to water his heritage? which *have drawn down the displeasure* of heaven? Are they grateful, that instead of praising God in glory, they have been spared to lose their religion, and *fall into sins*, for which if they do not speedily repent, they will be *destroyed* forever?

What a pity it is, that a man of such fine talents and good feelings, should profess a doctrine, involving him in such palpable absurdities.

3. "Hath he almost gathered in his ELECT?" Then Mr. C. is a believer in *election* and predestination! Why then is he so concerned about the *eternal welfare* of his fellow creatures? Surely, he does not mean that any of

the *elect* can be finally lost, or any others, finally saved. Why express alarm then ? A man who believes in the salvation of all men, might, with as much propriety, be filled with apprehension. He might also contend, that they would be lost, *if* they were not saved ; and, yet believe *all men* would be saved. Nor are we able to reconcile Mr. C's. views with his notion of a judgment. When the righteous are crowned with eternal glory, they know they were of the *elect* and pre-ordained to that exaltation. Now what purpose can be effected by calling them from heaven to earth, to be tried and judged, we are unable to discover. The moment they know their *election*, the work is done and the judgment known ; and is God liable to reverse his ancient decree ?

4. We should inquire for the *moral tendency* of the *calvinist* doctrine. The above account is no great recommendation, since there is no complaint of unsoundness in faith. They doubtless strenuously maintain the fundamental points of calvinism, and yet, how sinful ! The baptist contend that a belief in universal salvation has an immoral tendency and leads to sin, coldness, and deadness of soul ; from which we should be lead to suspect, they are all becoming universalists. Certainly, that doctrine would not make men worse than theirs does, according to their own representation. But observe : When their people sin with a high hand, our baptist brethren do not assign their belief in their *own* salvation, as the cause of it ; and yet, pretend, that if they believed all men would be saved, they would indulge in every sinful propensity. This is vengeance of no ordinary cast. It imports that crimes would be committed, because other's were to be blest as well as themselves. Make an example. Here is a baptist minister, and he firmly believes that he shall be saved, according to God's election. Well, does that belief make him sinful ? He says, no. Still he contends that, if his faith embraced the salvation of all others, as well as himself, he would indulge in every sinful desire. The consequence is unavoidable, that he would revenge himself

on infinite goodness, for doing by others, as mercifully, as by himself. Is such the disposition of our religious neighbors? That is equal to being angry and refusing to go in, because the prodigal brother was restored. And besides, does it not evince a depravity of heart, which illy becomes the christian?

If these brief strictures fall into the hands of Mr. Chapin, or any of his ministering brethren, we hope they will correct us, if in an error, and endeavor to remove from our minds all impressions, unfavorable to what they believe to be truth. It is not our intention to misrepresent them, or even to assent to misrepresentations by others. Whatever errors they may commit in judgment, we must believe they are sincere and well disposed at heart, till we have convincing proof to the contrary.

THE NEW BIRTH.

In compliance with the solicitations of several worthy friends, and with a sincere desire to render this publication as interesting and useful as possible, to all whose attention it shall engage, the doctrine of the *New-birth* is made a subject of brief investigation. We are not insensible of the embarrassments involved in the discussion of a question, which is so generally made to depend on the unchastened feelings, the imperfect experience and lawless enthusiasm of sectarian professors of religion. Neither are we ignorant of the just displeasure, with which many scientific and morally elevated readers peruse the labors of many christian writers who pretend to illustrate this subject, since they are founded on assumptions inadmissible to reason and common sense, or involved in the intricacies of mysticism. We cherish a belief however, that the doctrine admits of illustration, satisfactory to candid and inquiring minds. Whatever may be the particular mental exercises of uninspired professors, and however fully they may be convinced of their own marvelous change, or renovation of moral feelings, they would not hazard

the assertion that such a change was indispensable to the formation of a christian character, did they not believe it was clearly revealed in the scriptures. This being conceded, the path to be pursued is visible, our limitations are designated, our subject open to illustration, that all may understand it, who read with attention, and meditate with candor. We must appeal to the testimony of the inspired writers. To this course no rational or liberal christians will object.

In the following passages we have both the doctrine and the words on which the term, "*new-birth*," is predicated.

"Which were *born*, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—*John*, 1 1.3.

To be *born of God* is synonymous with being *born again*, and from the connexion in which it is used in the scriptures, evidently imports a change of character, which relates to principles and practice. Jesus came to his own, the Jews, most of whom would not receive him as the Messiah; but to as many as did receive him, by believing on his name and submitting to his government, "he gave power to become the children of God" in a peculiar sense; they were born again. The Jewish religion, at that time, was ceremonial and lifeless, partial and impure. They did, indeed, acknowledge the being and unity of the God of their fathers, though they ascribed to him a character, corresponding with their own partial and corrupt views of his benevolence, wisdom, justice and truth. Their religion principally consisted in the observance of numerous traditions, which led them to depend on their *natural birth* and their *affinity to Abraham*, as the ground of their superiority and distinction. When Jesus proposed making them *free*, they said, "We are the children of Abraham and were never in bondage." They looked on all other nations with contempt, and as having no interest in the promised Messiah; in opposition to all which, the Lord Jesus assured them, that his kingdom was spiritu-

al and heavenly, not adapted to natural or national distinctions ; and erroneous as they were in principle, and unholy in practice, they must be born again or of God, though the natural descendants of Abraham, to enjoy the benefits of his kingdom ; which had respect to correctness of sentiment, purity of moral feelings and religious conduct. To possess exalted and just views of Jehovah, *believe* in the Saviour and *obey* his commandments, was evidence of having been *born of God*.

Jesus said to Nicodemus, " Verily, verily, I say unto thee, except a man be *born again*, he cannot see the kingdom of God."—John, iii. 3. " Marvel not that I said unto thee, ye must be born again ;" (verse, 7.)—Nicodemus professed to *know* that Jesus was a teacher sent of God, and that his miracles were demonstrations of a divine mission. But how came that " ruler of the Jews" by his knowledge ? How could he judge of things which he had never seen, and decide concerning facts of which he was ignorant ? Jesus exposed the impropriety of a Jewish doctor's uttering such declarations, however well founded they were. If he knew the things of which he spake, which is the most apparent, his *weakness* or *wickedness*, in not making an open profession of the christian religion ? The Saviour's reply may be thus paraphrased.

"Certainly, Nicodemus, you are ignorant of my mission and the authority by which I propagate my religion. Though you are a descendant of Abraham and a teacher of the law, you will not be qualified to decide with confidence concerning my kingdom or reign, until you are born again, or enlightened by the word of God. Your *natural birth* and elevated rank give you no ascendancy over others, as you stand related to that kingdom which is from above." The answer which Nicodemus returned is proof of his *ignorance, levity, or hypocrisy*. If he had understood the import of the Saviour's words, would he have feigned himself ignorant as his interrogatories denote ? But he was uninstructed in the things of Jesus, blind to the beauties of the gospel dispensation, ignorant of the ministry of the

true Messiah, and needed the illumination of the spirit of truth. By receiving the testimony of those who spake of what they had seen and heard, by believing in Jesus and submitting to his dominion, that "master in Israel" might have "seen the kingdom of God" which "come" to men, and have enjoyed the reign of love, being born again.

The apostle Peter, who was "a minister to the circumcision," addressed himself "to the strangers scattered" in different places, and congratulated them on "having been *begotten again* unto a lively hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible and undefiled." "Being *born again*, says he, not of corruptible seed but of incorruptible, by the word of God which liveth and abideth forever." I Peter, i. 3, 4-23.

He evidently meant to be understood that the natural birth of the Jews, on which they all placed so much dependence, previous to their conversion to Christianity or their being born of incorruptible seed, the spirit of God or word of divine truth, was a matter of no importance, in the dispensation of the gospel. That unless they had the spirit of wisdom and revelation in the knowledge of Jesus, having the eyes of their understanding enlightened to a discovery of the hope of their calling, they were not begotten and born again, or made meet to be partakers of the inheritance with the saints in light.

It is worthy of particular remark, that "the apostle to the uncircumcision" or Gentiles, taught the doctrine of regeneration, without ever using the phrase, *being born again*. As the Gentiles never laid any stress on their natural genealogy, having never been distinguished, as were the Jews, as God's peculiar people, the expression would have been to them unintelligible. In addressing them the great apostle adopts the following judicious style. "For we are his workmanship, *created in Christ Jesus* unto good works. In time past ye were without, &c. having no hope, and without God in the world: but now, *in Christ Jesus*, ye who were *afar*

off are made *nigh* by the blood of Christ." Eph. xi. 10, 12, 13. "Therefore, if any man be *in Christ Jesus*, he is a new creature : old things are done away and all things are become new." ii Cor. v. 17. Gal. vi. 15.

"According to his mercy he saved us, by the *washing of regeneration and renewing of the holy Ghost*, which he shed on us abundantly, through Christ Jesus our Saviour, that being justified by his grace, we might be *made heirs* according to the *hope of eternal life*." Titus, III. 5, 6, 7. Taking into consideration the character of the Gentiles, the apostle's language will appear perfectly judicious. They were *idolators*, worshipping stocks and stones, images and Gods of their own invention, requiring to be taught the rudiments of all true religion, viz. the existence, perfection and government of one God, the creator and governor of the universe. From that view of his character they would be easily led to adore him as their creator in *Christ Jesus*, according to whose pleasure they were made *nigh* to him by the cross, by whose spirit of truth they were regenerated and saved from idolatry. Imparting to them new principles by which to form new habits, changing the chaos of idolatrous assemblies into the regularity and order of those who met in heavenly places in Christ, and illuminating their understanding by the renovating beams of the sun of truth, it might well be represented by a *new creation*. In some respects, the Gentiles underwent a greater change in their conversion to christianity, than did the Jews. Having no written revelation, no hope in a Messiah or knowledge of the true God, and being extremely obscene and degraded in their moral character and religious services, the change with them was almost entire, bearing the evidences of *creating* wisdom, goodness and power. As the Jews professed to worship the God of their *fathers*, acknowledged the divinity of their scriptures, and were looking for the promised Messiah, their conversion was more properly represented by a new birth, in which they would be brought to see and understand the mysteries of the gospel kingdom.

St. John, in his first general epistle, uses a form of words, equally applicable to Jews and Gentiles, and fully expressive of the new-birth; viz. "*being born of God,*" or brought to know and serve him through faith in his Son. "*Whosoever believeth that Jesus is the Christ is born of God. Whatsoever overcometh the world is born of God, and this is the victory that overcometh, even our faith. Every one that loveth is born of God and knoweth God. I John, v. i. 4. iv. 7.*"

Hence, to believe in Jesus, know and love God, and through faith overcome the world, is to be born again, to be created anew in Christ Jesus, or be born of God. Here is theory and practice united; the great mystery of regeneration unfolded.

Having thus briefly explained our subject, we will endeavor to render it more profitable, by a few candid and scriptural inferences.

1. Christians of various persuasions have long been in search of a criterion by which to be able to decide, whether a man is born again. Few are willing to say *they* have experienced this change; but *hope* they have been changed. The subject is believed to be so complex and mysterious, and involves such serious consequences, that comparatively, few dare assert their regeneration. But if the scriptural account which we have just seen, be correct and full, there is no more difficulty in determining whether a man is born again, than there is in deciding on his christian character. The questions which should be candidly answered are, Do you believe with all your heart that Jesus is the Christ, the Son of the living God? Do you love the God who sent him, and endeavor to keep his commandments? Have you purified your souls in obeying the truth through the spirit, unto unfeigned love of the brethren? Does the spirit bear witness with your spirit, that you are the children of God, because you love your enemies and sincerely pray for their welfare? All who can in truth answer these questions in the affirmative, are the children

of God, being born again. They are translated into the kingdom of God's dear Son.

2. Regeneration is the antidote to the moral maladies of human nature. Some men are more wicked than others, before their conversion, and, therefore, need a greater change. Saul of Tarsus, was a worse man, than Cornelius the centurion, previous to the regeneration of either, and while both were professors of the same religion. Acts, ix. x. The account of Paul's conversion differs as widely from that of Cornelius, as his temper, disposition and habits were different. The *new birth* is intended to effect a change of principles and feelings, and therefore, makes no alteration where they are right. As the centurion was a devout, prayerful, alms-giving man, previous to his believing in the word, whereby he and his house were saved, it is evident, that an *entire* change would have made him undevout, prayerless and illiberal. Whatever is right in our nature or habits, needs no alteration ; but all errors and sinful habits, must be corrected.

3. If the instantaneous effect of the new birth were a total change of man's whole nature, the new creature would be wholly unnatural ; and if the natural man be entirely depraved and sinful, the unnatural man would be entirely pure and holy. He would be perfect in holiness. According to that view of the subject, no man was ever born again in this life. But it should be remembered, that regeneration gives the character of *children* of God, having yet to learn his will, grow in grace and knowledge. That the change is at first but partial, and effects a reformation in a degree only, the lives of all those who were called the children of God, apostles and others, demonstrate. John says, "Beloved, now are we the sons of God, and it doth not appear what we shall be : but we know that when he shall appear we shall be like him ;" that is, we shall be perfect. Therefore, notwithstanding they were regenerate, a deeper and more perfect work of grace must take place, to render them perfect in regeneration. He that is born

of God, in the highest sense and is made perfect in love, "cannot sin, for his seed *remaineth* in him;" he is not merely a *child*, but has "the *perfect* stature of a new MAN in Christ Jesus."



PROCEEDINGS OF THE EASTERN ASSOCIATION OF UNIVERSALISTS, Convened at Turner, (Me.) June, 1822.

The Ministers and Delegates composing the Eastern Association of Universalists, met according to adjournment, in TURNER, at Br. Seth Staples', and opened the business of the Council by devout thanksgiving and Prayer by Br. S. Streeter.

Proceeded to business by choosing

1. Br. Sebastian Streeter, Moderator.
2. Brs. Sylvanus Cobb and Russell Streeter, Clerks.

ORDER OF EXERCISE, Wednesday, A. M.

Br. S. Streeter, introductory Prayer.—Br. S. Cobb, Sermon, from Eph. i. 13, 14.—Br. Wm. A. Drew, concluding Prayer.

3. Chose Brs. R. Streeter, S. Cobb and Wm. Frost, committee, to receive and examine applications for fellowship and ordination and report on the same during the session; and to grant Letters during the recess of the Association.

ORDER OF SERVICE. P. M.

Introductory prayer, Br. J. Woodman.—Sermon, Br. R. Streeter; Phill. III. 10.—Concluding Prayer. Br. A. Barton.

6 O'CLOCK SERVICE.

First Prayer, Br. J. Butterfield.—Sermon, Br. Wm. Frost; Ps. xxii. 17.—Last Prayer Br. S. Streeter.

4th. Met in Council, and adjourned to Thursday morning, 8 o'clock. Prayer by Br. R. Streeter.

5th. Thursday, 8 o'clock, met according to adjournment, and joined in Prayer with Br. Wm. Frost.

6th. Read the credentials from several delegates, and

heard particular relations of the state of Societies, and of the prosperity of the Redeemer's cause, in this section of his heritage.

7th. *Voted*, That the Universalist Society in *Minot*, be received into fellowship with this Association.

8th. *Voted*, That the Universalist Society in *Lewiston*, be received into fellowship with this Association.

ORDER OF PUBLIC SERVICE, *Thursday, A. M.*

Opening Prayer, Br. S. Cobb.

Sermon, Br. W. A. Drew, 1 Cor. xv. 12.

Closing Prayer, Br. R. Streeter.

PUBLIC SERVICE, P. M.

Introductory Prayer, Br. R. Streeter.

Sermon, Br. S. Streeter, Eph. i. 9, 10.

ORDINATION OF BR. ASA BARTON.

Ordaining Prayer, Br. J. Butterfield.

Delivery of the Scriptures and Charge, Br. S. Streeter.

Hand of Fellowship, Br. William Frost.

Prayer and Benediction, Br. S. Streeter.

9th. *Voted*, That Br. Russell Streeter prepare a Circular to accompany the Minutes of the proceedings of this Session, and print them in the CHRISTIAN INTELLIGENCER AND GOSPEL ADVOCATE.

10th. Adjourned this Association to meet by Divine permission, at WATERVILLE, on the fourth Wednesday and Thursday, in JUNE, 1823.

11th. Closed by solemn and devout Prayer by Br. Joseph Butterfield.

CIRCULAR LETTER, FOR 1822.

The Ministers and Delegates of the Eastern Association of Universalists to their religious Brethren and friends, send christian salutation and benediction, wishing you grace, mercy and peace, from the infinite fulness of Him, whose presence filleth immensity.

BRETHREN ;

We are happy to congratulate you on the general prosperity which attends the cause of impartial benevolence and universal salvation. As far as our knowl-

edge extends, there is much reason for expressing our gratitude and rejoicing, that the gospel has been preached in its simplicity, and in many cases, with demonstration and power. The seed of the kingdom has taken deep root, in the hearts of thousands, and produces the fruits of love, joy, peace, long-suffering, gentleness, kindness, faith, meekness and temperance. In proportion as the sowers of the word have been careful to prepare the ground for its reception, and preserve it pure from the mixture of tares, their labors have not been in vain. The great Lord of the vineyard has crowned their faithful exertions with much success. BLESSED BE HIS NAME !

Pleasing to us and gratifying to you, brethren, as it might be, to take a comprehensive survey of the present state of our cause, in this section, compared with what it was some *twenty* years since, when a BARNES, a ROOT and a FARWELL, (the two former of whom have since been called to the *eternal home* of their Master,) first proclaimed the glad tidings of Salvation to all men, in this quarter of the vineyard, adding thereto the untold felicities which abounded in a thousand hearts at our annual meeting, when we in spirit, shouted aloud for joy, in hope of the glory of God ; superadding our conjectures of the probable alteration which will be realized, in as many years to come, still, we deem it most expedient to direct our attention and yours, to considerations of the *causes* of such consequences. Devoutly grateful for the past, conscious of our present accountability for the means of promoting the prevalence of truth, let us soberly devise a system of operation, which may add to the increase, respectability and permanence of our religion.

Without *system and order* no christian denomination can long flourish and prevail. When the fire of ardent zeal is, in a measure, extinguished by uninterrupted joy, and we begin to depend more on deliberate reflection, systematical movements become indispensable to the permanence and prevalence of our cause. The history

of transient swarms of burning fanatics, is the loudest testimony in support of our assertions. Then, brethren,

First. Let it be your prevailing object to form yourselves into *regular Societies*, religious bodies, for the purpose of maintaining public worship and of giving all possible countenance to our Master's religion. A *body*, in this figurative sense, is composed of many members, all fitly designed and associated, with a *head*, on the intelligence and volition of which, the several parts depend. This intimation, and the reflections with which you will accompany it, will admonish you of the obvious propriety of putting yourselves into a situation to proceed understandingly and systematically, in all your operations as Societies. *Officers* should be chosen whose *health, inclinations, abilities* and *occupations* will best admit of their being useful. Every good brother, cannot, with equal propriety, devote much of his time to the society's concerns. *Both our hands* are extremely useful and dear to us; and though one is often preferred, the *left hand* will not complain that the other is most used, nor the *right* murmur, that it bears an unreasonable burthen. Remember the maxim, "*United we stand, divided we fall.*" Every regular body acts to one end. Did the *feet* and *eyes* wage war, what would be the consequence? When first beginning to act, you must expect to feel the ligaments and strength of your union tried and proved. Look at the machinery, in which one wheel turns a thousand; and while it stands unused, the connection of the several parts is unnoticed. Put it in operation, and the connexion will be discovered, and every wheel move with the rest, in harmonious motion. Thus may we form societies, go into operation, and realize the ties and bonds, by which we are united. *Having begun a GOOD WORK, let us persevere.* Too many societies having been organized, and meeting with some embarrassments, have neglected, if not abandoned, their profession. How unreasonable! As though a number of men were to build a fine costly vessel to trade to foreign ports, and fit her out to ride

the rough surges of the ocean ; but before she loses sight of land, meeting a few showers and flaws of wind, and apprehending a tempest a-head, the *officers and crew* are disheartened, make into the harbor again, to *beg* their bread in the land of plenty ; while the *owners* become discouraged, and leave her to float with the tide, unused ; exciting the pity of wise men, and the laughter of fools. But brethren, let the world be persuaded better things of us. Let our *zeal and knowledge* co-operate.

Secondly. Forsake not the assembling of yourselves together, as the manner of some is. Public worship is of vital importance to the welfare of community and the future moral character of our offspring. Let them be taught by *parental example* and their morals formed by the precepts of Jesus. If you have no public speaker, meet on the Sabbath to read and explain the bible, and to sing God's praise ; and if you are not favored with a preacher raised from among yourselves, one will be sent you, or we are neither prophets nor the sons of prophets. God forbid that we should drive our children to the alternative of wandering about on the Sabbath for amusement, or of attending those places of worship, where their ears must be stunned by clerical thunders, their feelings embittered with orthodox illiberality, their heads deranged by doctrinal contradictions, or their tender hearts wrung by the canting sarcasms aimed at the religion of their sincere parents. In the same proportion as they are overawed by the external sanctimony of the preacher and influenced by his misrepresentations, they will be lead to conceive a disesteem for them, whom they should venerate. Fathers and mothers ! in the exercise of your abilities and privileges, arise, and secure to your children the blessings of rational religion and sound morality.

Thirdly. Another reason for urging an immediate attention to the concerns of our own denomination, and the diffusion of correct principles and precepts, arises from the ambitious measures which are now in opera-

tion, to prevent the spread of the truth. Societies of every name are formed, and to enlist the *abilities, prejudices* and *resources* of the community, the popular slang is excited against those, that refuse to become members. *Hireling missionaries*, of no reputation at home, are sent abroad, to fan the public passions to a flame, for *evangelizing the world*, though nothing but *sovereign grace* or the *divine influence*, can, as they say, have the least effect! Many *unsuspecting and well-disposed christians* are members of those Societies, paying their hard earnings to support *foreign and calvinistic missions*, of the most dangerous and fatal tendency to our civil and religious liberties. The conduct of the most influential *Doctors* who are at the head of the collusion, goes to show, that if "the powers that be," would permit, they would *shut us from their temples*, and confine us in dungeons, for our belief. Lovers of truth! shall we not awake from our sleep and proclaim by our deeds, that we are the friends of Jesus? With the tenderest affection and the most sincere regard for our liberal, but mistaken neighbors, let us warn them of the *religious aristocracy* which is at the door, and will bind us in chains; unless the means are withheld from the *avaricious clergy*. Look, and be astonished! How often do we hear the apparently grave divine, praying for a more liberal contribution to the missionary cause, or begging for a few cents to save from endless wrath, *perishing immortals*, and receiving with the smile of a miser, the last dime that industry and poverty could grant, while he himself is in possession of many thousands, regaling mid the splendors of affluence and abundance, without bestowing a shilling that is not remitted by the mistaken liberality of his female friends? How long will this delusion continue to prevail? Can people in this enlightened land, believe such men are the ministers of him, whose home was a work-shop, and his temple, the wave-beaten shore, or the mountain grove? Let us be kindly watchful that our own dear connexions and friends are not entangled in their nets of bondage.

Fourthly. Let us inquire whether the countenancing of other societies and neglecting our own profession, will not have a direct tendency to continue the remissness of our *friends*, who have not, as yet, publicly espoused our faith. Their immediate interest, the dread of singularity, incompetency to stand forth in argumentative defence of the cause, together with the *inattention* too apparent among its *professors*, unite in perpetuating their bondage. Let all who know the truth, exert their talents for its support, and those who are more favorable to it, than to any other system, make a public declaration of the same, and we would not be a minority. More than half the support of our opposers is derived from those, who are considered by their preachers, as totally depraved and hell-deserving sinners. The most moral and upright of them, are denominated the most dangerous members of society. Friends of Jesus! we have seen these things exhibited in real life, and shall we not now, *even now*, step forward, maintain the declaration of truth, by christian regulations, unremitting examples, faithful exhortations and fervent prayers?

To conclude. BRETHREN: If we are persecuted and misrepresented, let us be steadfast and forgiving. When the enemy *mis-represents* us, let us be careful that we *fairly represent* him. By good will, gentleness, truth and prayer we can overcome. Never lose sight of the great pattern of moral and religious excellence. Remember, he said, "Father, forgive." His prayer will be heard and answered, and so will ours, when we pray with the same spirit!

However widely scattered abroad, let us be one in heart, striving to serve the Lord Jesus. *Theory*, of every description, without *practice*, is like food with no appetite, and strength with a total disinclination to exercise it. God grant we may be both *hearers* and *doers* of the word, obeying the commandments which are everlasting life. Eccentric as we may appear in this address, the Lord reward us according to our *sincerity*, and our zeal for his abundant honor.

And now, may the boundless mercy of God overshadow the world and crown with hopeful success the exertions of Zion's friends. Amen.

Per order,

RUSSELL STREETER.

GOOD NEWS.

A letter from Rev. T. Bigelow, *Palmyra*, Portage county, (Ohio,) brings intelligence of the addition of *ten* preachers, within about one year; viz, *three* Baptists, *two* Methodists, two from the Christians, and *three young* men from the Universalist Societies.

A new Church, belonging to the Universalists in Norwich, (Conn.) was *dedicated* to the worship of the "God of the Spirits of ALL flesh," in July last.

The believers of the TRUTH, in the following towns, are erecting houses for worship; viz. Philadelphia, (Penn.) Cambridgeport, Shrewsbury, Western, (Mass.) Providence, (R. I.)

Rev. D. Pickering, of Hudson, N. Y. proposes publishing a new selection of Psalms and Hymns, for public and private devotion, containing 420 pages, well executed and neatly bound; for 75 cents each, payable on delivery.

Proposals are also received for publishing a *monthly* work, at Watertown, (N. Y.) entitled "The Herald of Salvation," each number to contain 16 pages, at *one dollar* per annum.

In a word; we hear, from almost every direction, flattering accounts of the cause of truth. *Union and energy* is all which is necessary, to ensure the divine blessing, and flourish in the profession of our belief, as long as we are actuated by the principles of Truth Divine.

NOTICES.

The GENERAL CONVENTION of Universalists will convene, by divine permission, at *Warner*, (N. H.) the third Wednesday and Thursday, in September, instant.

The NORTHERN ASSOCIATION of Universalists is to be holden at *Barre*, (Vt.) the first Wednesday and Thursday, in October next.

The Editor tenders his grateful acknowledgments to the Patrons of the *Intelligencer*, and solicits their future endeavors to give it a still wider circulation. The present number of subscri-

bers is rather short of *one thousand*; to which, no doubt, considerable addition might be made, without much difficulty. The expense for a volume is so trifling, that *men, women and children*, with a little prudence in their expenditures, may retain enough, each quarter, to obtain a number.

Those who have not paid for the first volume, need only be informed that we really want it, to pay the Printer, remembering that *two hundred times fifty cents* is *one hundred dollars*, and they will “feel our woes, our wants drive far away.” Subscribers in general have been honorably punctual.

Correspondents will accept the thanks of the editor, and be assured, that “Nazarene,” and some other instructive pieces will be inserted, in part, in the next number.

IMPORTANT QUESTIONS.

“Who was delivered for our offences, and was raised again for our justification.”
Rom. iv. 25.

On this text I shall predicate three questions.

1. How and in what sense was Christ delivered for the offences of those, for whose justification he was raised?

2. After Christ was delivered—could he be released from that state or condition, till the purpose, end, or design was effected, relative to those, for whose offences he was thus delivered?

3. If Christ was released from that state in which he was delivered, have those for whose offences he was involved, a right to reckon themselves released and *freed* therefrom? J***.

Another Conversion in the ministry.—We have just received information by the Boston Universalist Magazine, of the *conversion* of a Mr. ADIN BALLOU, of Cumberland, (R. I.) preacher of the Christian Order, to the faith of God, that he is not only the Saviour of Christians, but of ALL MEN, Jews and Gentiles.

SILENT DEVOTION—SELECTED.

As down in the sunless retreats of the ocean,
Sweet flowers are springing, no mortal can see;
So, deep in my soul, the still prayer of devotion,
Unheard by the world rises silent to THEE
My GOD! silent to THEE,
Pure, warm, silent to THEE.

As still to the star of its worship, though clouded,
The needle points faithfully, o'er the dim sea;
So dark, as I roam in this wint'ry world shrouded,
The hope of my spirit turns trembling to THEE
My GOD! trembling to THEE,
True, fond, trembling to THEE.